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Expressing of Subjective Assessment by Paralinguistic Means and Their Gender Pecularities

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Abstract: Folk symbols within the framework of sister folklore genres are one of the many areas that we encounter in our current daily life, they are connected with each other and differ from each other according to a sign of linguistic and cultural characteristics.

Keywords: Folk, sign, folklore, genres, proverb, belief, modern linguistics, sociolinguistics, text linguistics, gender linguistics, cognitive linguistics, linguoculturology, language and culture, terminology.

INTRODUCTION

Before analyzing the language of folk signs, it is necessary to distinguish this folklore form from other folklore forms. A folk omen is a folklore genre, but at the same time, due to its cognitive orientation, the omen poorly uses the linguo-aesthetic achievements of other folklore genres. There are no binomials in it (with the exception of “bread and salt”), there is no evaluative vocabulary in the volume in which it is presented in a lyrical song. A.T. Khrolenko highlights the evaluative nature of the folklore word as a specific aspect of the folklore word, along with ie-rarchical (significant), symbolic, semiotic and connotative aspects [Khrolenko 1992: 71-110]. The sign strives, as we will see later, for isolation, unification of its linguo-aesthetic methods tested for centuries.

Signs belong to micro-genres. They are small in terms of expression and compact in terms of content. In this regard, they are very similar to such folklore microgenres as proverbs and riddles. According to the prognostic content, the litters are close to fortune-telling.

The sign largely retains the style (elements) of a closed, esoteric text with its “counter-adaptation” phenomenon, that is, the deliberate complication of the text, usually in order to limit the number of potential recipients. The limit of complication can be esoteric texts that are understandable only in the context of the corresponding learning, school. Esoteric knowledge is seen in the lexical design of riddles, divination, the aesthetics of which resembles the aesthetics of signs.

Chill, chill / In thin birch trees (Window glass). The brown cow looks through the spinner (the Sun). There is a trough / Covered by others (to the coffin) A needle has blurted into the box, / It’s full, a needle, sew on the father, / It’s time for you, a needle, to sew on a pillow, To whom we sang, / Good for him, / To whom it will be taken out, / That will come true (to marriage). [Russian folklore 1986: 35, 61, 110, 106].

V.A. Tonkov in 1958 wrote about Russian proverbs, sayings and rivers collected by A.V. Koltsov [Tonkov 1958]. Some of them show through, to put it in modern language, the semantics and technology of folk signs: A fast eater is a contentious worker. At one time they mow hay. As usual, so it went. Super-observation and heuristic thinking are almost equally necessary for both proverb and omens.

By the way, researchers will not accept, and proverbs also "complain" about the lack of fractional rubrication in the domestic paremic fund.

"Another difficulty in determining the status of proverbs lies in the fact that paremiological collections, along with proverbs and sayings traditionally defined as paremias, also include "the most diverse forms of folk aphoristic speech", the basis for the unification of which is "the presence in this or that utterance of some stability, coherence, figurative beginning" [Putilov 1961: 11].

Most of the authors of old handwritten and printed collections (I.V. Paus, V.N. Tatishchev, A.I. Bogdanov, N.A. Dobrolyubov, A. Buturlin, M.V. Krasnozhenova, P. Simoni, V.I. Dahl, I.M. Snegirev and others) placed in the collections, in addition to proverbs and sayings, numerous “adverbs, short (purely) sayings, jokes, riddles, beliefs, signs, superstitions” [Dal 1984: 12], "agricultural omens and even occasionally clues to dreams" [Putilov 1961: 11].

Modern researchers (V.P. Zhukov, V.I. Zimin, A.S. Spirin, etc.) when presenting material also do not focus on the semantic and structural differences that paremias have, placing them in collections and dictionaries, following the main principle of the established tradition of Russian paremiography - thematic [Tikhonov 1961: 12]" [Semenenko 2002: 22].

If the complex presentation of proverbs, jokes, signs, interpretations of dreams makes it difficult to study the proverbs themselves, as N.N. Semenenko, then, to the same extent, signs lose in the study of the specifics of their language, since they are included in the general lists of folk proverbs. It would seem that a formal reason cannot have such a significant impact on the very course of development of the philological search. But signs are less fortunate: we have already noted that there are almost no works devoted to the analysis of the language of signs, they appeared in

Guistik in the most recent years, and then only in a contrasting direction. Indicative in the above quotation is also a reference to the present, when the “complex” presentation of various genres continues, obeying only thematic demarcation.

It is sometimes difficult to distinguish a sign from a proverb: they are conjugated in their content, the effect of “elementary” observation: Late spring will not deceive. A quick-tempered temper is not crafty. The first swallow of spring does not make. The jester in friendship is not reliable. A fast eater is an argumentative worker. It would seem that the thought expressed is correct: there is no clear boundary between signs and proverbs. And, nevertheless, the speakers will never call signs such proverbs as, for example: You go quieter - you will continue. You put it farther, you take it closer. Your own eye is better than someone else's praise. Zagad is never rich. What are themselves - such are the sledges. What is born in summer is useful in winter.

A proverb is based on knowledge, appeals to knowledge and explanation, while a sign is based on faith and appeals to the mystery of the unknown. The signs proven by science, which we talked about earlier, firstly, make up an insignificant percentage in the circle of those that have not yet been proven, and secondly, they are still perceived and “work” as signs.

Burdock straightens old men and women. A proverb is either a saying or “a sign on plants” - such aphoristic sayings combine the properties of various folklore microgenres.

We have already written in the history of the issue about the tradition of the complex presentation of proverbs and signs. This tradition is also indicated by N.N. Semenenko in the above quote. Signs from such "non-demarcation" of lists suffer to a greater extent than proverbs. Consider the publication of A.I. Germanovich "Folk proverbs, collected alphabetically". We calculated (quantitative calculations in the publication are given for each letter of the alphabet) that for 2492 proverbs of folk signs there are only 10 units: Ay-ay, the month of May: warm and hungry [mistake noted in the notes: cold. - E.T.], April with water, and October with beer. Arsenya wait with expensive peas. Every Jeremey understand about yourself. Egory with a body, and Mikola with a cart. Egory with a bridge, and Mikola with a nail. The hare ran across the road. There is always rain after thunder. To kill a beaver is to see no good. Fofan with oatmeal, and Sidor with fiber. It is significant that out of ten it will take five calendar, two animal signs (about a hare and a beaver), three meteorological signs. It is also indicative that not a single household item was presented by an unknown collector. The collector, it seems, "did not favor" them, although among the proverbs there are many emphatically everyday proverbs: From a good lunch and to dinner, there will be left. Do not rejoice at the guest's arrival, rejoice at the departure. Don't make your friend a sheep, make him a wolf. Mix business with idleness - you will not go crazy. The princess has a child, and the cat has a cat. Kissel does not damage teeth.

We have given an analysis of this very characteristic publication in order to clearly highlight the difference between interest in a proverb and interest in a sign, which, apparently, for their full-blooded presentation require true respect and interest in the irrational microform of dialogue with reality.

Some compactly expressed signs resemble riddles: The swan carries snow on its nose. The pike breaks the ice with its tail. The nightingale choked on a grain of barley.

According to their purpose, signs are closer to another, larger folklore form - FORTUNE. Like fortune-telling, signs are oriented towards predicting the future, but fortune-telling contains global forecasts (wedding, separation, death), while in signs the predictions are usually modest, everyday: a quarrel, a letter, failure, the arrival of guests, although sometimes signs can also portend fatal events: wedding, death, departure, illness. Divination implies the presence of special objects and devices, actions and rituals organized in a certain way, psychological attitude to the forecast. Divination is an artificial experiment with the future, while omens can be called a natural experiment, a natural forecast. The sign needs only to be seen and deciphered, it is obviously given in reality. M. Zabylin defines fortune-telling as “a rite where, by some special signs, artificial or natural, they try to foresee the human lot, their future. ... Based more on random, but natural phenomena, or signs, they discovered a secret, that is, they guessed something” [Zabylin, 1996: 14]. During the period when Christianity was adopted in Russia, fortune-telling, as well as omens, fell under the ban. “Fortune-telling began to be persecuted under the guise of divination, and if fortune-telling remained among the people, as a force of habit by right of prescription, then as a folk pastime (ibid.). IN AND. Dahl noted that fortune-telling belongs “to such beliefs, to which a distressed person resorts in despair in order to find at least some imaginary consolation, in order to calm himself with hope. ... Sometimes, however, these superstitions serve only as a joke, fun and are mixed with games and rituals.

BELIEFS are close to signs. Belief is an event or action, according to the belief of the speakers of a given language culture, which determines the favorable or unfavorable development of subsequent events. The most difficult problem for the researcher is the restriction of signs from beliefs. IN AND. Dahl, like many of his predecessors and followers, did not distinguish between signs and beliefs, but more often used the term "belief", seeing in it a broader meaning. “In general, we call belief any opinion or concept that has taken root among the people, without a reasonable account of its solidity” [Dal, 1996: 10]. Believe what

the people believe implicitly, according to tradition, according to custom. Not every belief is superstition. Every belief has a root and a foundation. We live by reason people according to customs and beliefs. What is a courtyard, then a belief; what a yard, then a thief; what a cell, then a mill.

Prejudice, prejudice, a firm conception, opinion, conviction about a matter that you do not quite know; wrong or one-sided opinion, false; believe, superstition. The disastrous prejudices of secular decency dominate in our everyday life, and the prejudices of superstition dominate among the people. We are slaves of social prejudice.

Sue, in vain, for nothing, in vain, in vain; without use, sense, way. Superstition, superstition, erroneous, empty, absurd, false belief in something; belief in the miraculous, the supernatural, divination, divination, omens, signs; belief in cause and effect, where no causal connection can be seen. The mutual limits of orthodoxy and superstition depend on beliefs, and everyone has their own belief in this. Everything mysterious, incomprehensible in nature is rejected by others and is called superstition.

A superstitious person, a people who have adopted superstition for themselves, convinced of the truth of phenomena rejected by the non-superstitious; who has many superstitious rites, will accept. One considers the one who does not travel on Mondays to be superstitious, and the other one considers the one who believes in a communicative spiritual life (V.I. Dal).

We will adhere to such a feature of folk signs as stereotyping and stability of the form of expression. In addition, belief is often associated with a ritual action, and a sign - with the interpretation of the event. “Well, let's sit down,” my father said resolutely, and everyone sat down timidly. “Well, God bless you,” he said even more decisively in a moment, and everyone immediately crossed themselves and stood up. (I.A. Bunin. Life of Arseniev). This ritual action is more of a belief than an omen; however, it is not a mistake to say that sitting silently before a long journey is a good omen.

We repeat once again: we identify a sign with a belief (it would be scholasticism to insist on always a clear demarcation of these folklore phenomena), and we do not identify when a clearly, aphoristically unformed sign is perceived as a belief. Believe me, it’s more like a TALK than a polished phrase from which “you can’t throw out a word.” Let's give an example of a belief: Dry thunder rumbles in bad weather, but if the thunder rings, then the bad weather will soon end.

You do not need to be a professional linguist to qualify the following sign as a belief. Keep the scissors closed - there will be no quarrels in the house. Using the transformation technique, you can turn the given belief into a sign: Leave the scissors open - to a quarrel.

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